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THE MASTER'S CALL  
TO SERVICE

HOUTZ



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# The Master's Call to Service

BY

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THIRTY-FIVE YEARS," AND "TIES  
THAT BIND."

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## INTRODUCTION.

Perhaps no question is of more importance to the individual than this: What is my true mission in this world? We realize that God has given us a being for a purpose. We feel more or less our responsibility to our Maker. How can we make the best use of our lives and live to the glory of God? No one wishes to live an aimless and useless life, hence most young people are solicitous for their future career. To assist you in the solution of this great problem of your life, is the mission of this book. In writing it we have tried to be both practical and logical. It is practical as it is adapted to present needs. It is logical as it begins with the responsive nature of fallen man and the overtures of a sinful world; it points out the dangers that lie in man's path; it speaks of the necessity of a change in man's moral nature that he may be responsive to the calls of the Divine Master.

When a proper relation is established between a man and his Maker, it will be easy for him to acquiesce in the Divine

Will, and his cry will be: "Lord, what wilt Thou have me to do?" It matters not what his calling may be, he cheerfully follows it as an appointment from the Lord. When the humble servant, the common laborer, the miner or the mechanic feels that his calling is divine, he is as happy in its pursuit as the person who fills the most exalted position. Much of the felt drudgery of life is caused by men and women losing sight of the fact that their calling, however humble, is divine, and should be rejoiced in.

While we are to minister to our own personal necessities in the pursuit of some lawful occupation, we are to heed the Master's call in many other respects: In the selection of our amusements, associates and life companions; in the moral conflicts of this life; in bearing witness for Him; and in laboring in the various departments of church activity. With the hope and the prayer that this little book will be the means of assisting many to hear and heed the Master's call, we send it forth on its intended mission. May a kind Providence guard and direct it in its voyage.

AUTHOR.

## CHAPTER I.

### THE RESPONSIVE NATURE OF MAN.

In the natural world there is a law of sympathy with which most of us are familiar. When a certain key of the organ or piano is struck, some loose part of the lamp, or some metallic trinket on the mantel or wall will vibrate and sing; some one exclaims, "What is that?" The more intelligent reply, "The loose part of the lamp or the trinket is of the same pitch as the key of the instrument, and is responding to it."

Sometimes when a church bell is ringing, we observe that something in the house vibrates or sings. We have often observed also that when a train of cars is approaching our town and is going around a certain curve, it produces sound waves that cause a loose piece of glass in the window to vibrate. The escaping of steam from a locomotive will sometimes produce the same effect.

We not only see this law of sympathy in the material world, but we see it also in the animal kingdom. Do not the lizards respond to the approach of spring? Do not the birds sing at the approach of day? And at the approach of rain, does not the tree-frog croak? The lowing of the cattle, the neighing of the horses, and the flight of the birds are indications of approaching storm. As the musical instrument responds to the touch of the fingers, so birds and beasts respond to the touch of nature.

This responsive nature is no less prevalent in mankind. The smile of the infant is a response to the mother's love. The admiration we express at the beautiful landscape is a response of our hearts at nature's appeal. The delight we express at the recital of eloquence and at the rendition of music, is a response of our own souls to these admirable performances.

If we attend an entertainment, we are usually delighted. If we visit an Art Gallery, our admiration is awakened; these awakened feelings are the responses to that which pleases and delights.

If we are invited to accompany a friend in a walk, to a social gathering, or to some place of amusement, how responsive we are to what we hear and see.

As we read of liberal donations made to the poor and destitute, or to our benevolent institutions, how free our hearts are to respond, "God bless the giver, and the gift."

In the M. E. Church, the zealous worshiper occasionally emphasizes with an audible Amen, a good strong sentiment uttered by his pastor in his sermon or prayer.

It is well that we have a responsive nature; without this, there could be no improvement. The clay yields to the potter, and is thus transformed into useful vessels and beautiful forms.

Because our nature is responsive, we are susceptible of improvement and development, physical, mental and spiritual. By yielding to good influences we are made good.

But our responsive nature has a negative side. By yielding to bad influences, we become bad. "Be not deceived; evil communications corrupt good manners." 1 Cor. 15: 33.

God has made us free moral agents, capable of choosing the good and rejecting the evil, or of choosing the evil and rejecting the good. Hence we are responsible for our own actions.

This responsive nature in man is conditioned by its sympathy. The loose piece of metal or trinket that vibrates when a certain key of the instrument is touched is in the same pitch as that key is. Its vibration is sympathetic with the vibration of the musical instrument. Like produces like; on this same principle, the phonograph and the wireless telegraphy are constructed.

Thus the votaries of pleasure are naturally drawn to social entertainments; the men of literary tastes, to books and literature; the lovers of music to musical concerts, and the lovers of birds and beasts to the menageries.

Our nature is very responsive to the calls of that which is in harmony with its own liking and taste. Thus, a man who is good at heart will readily respond to the call of that which is good and right. But an evil disposed man is more inclined to respond to that which is evil and sinful.

Concerning these two classes of persons, it is written, "Wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7: 13-14.

Not only is human nature responsive, but there is much in this world that appeals to man. Wherever we look we may see and hear something that appeals strongly to us. What is the quiet valley through which the brook meanders, the hills upon whose sloping sides the sheep are grazing, the mountains with their lofty peaks, and the overhanging canopy of the sky, but calls to praise the Maker of them all.

We hear His voice in the gentle zephyrs from the South as well as in the cold blasts from the North. We see His goodness in the gentle rays of the sun that warms the earth, quickens vegetation, paints the flowers in delicate shades of beauty, and perfumes the lily and the rose. In the refreshing rain, and in the fruits of garden and field, He calls us to praise Him, the author of all these blessings.

Who does not hear His terrible voice in the sweeping storm, in the destructive tornado, in the loud peals of thunder that shakes the earth, in the flashes of lightning that zigzags the sky, and in the destructive volcano and earthquake. In all these God tells us to fear Him who hath power to destroy.

This world is full of both useful and delusive calls. How many innocent and sinful pleasures there are; games of base ball and foot ball; races by machines, horses and men; races on land and on water. Of the various games played, some are innocent and some are harmful. There are pleasure excursions by land and by water, on week days and on Sundays.

Much of the business of this world is honorable and beneficial, and much is sinful and harmful; our papers are filled with calls for this, that and the other thing. In advertising, every man has the best and cheapest article. The gilt-edged security is offered by the weakest concern as well as the strongest; there are tricks in all trades and many are the victims. Many are the inducements pressed



upon us to invest in the stocks of concerns that may be real or only imaginary. There is no limit to the wild speculations of our age. Many of these investments prove a total failure in the end; they are like the echo from the hill-side that deludes the responding boy, or like the pot of gold at the end of the rain-bow. As the rain-bow recedes, the pot of money disappears. Even the inducements offered in a political campaign by a candidate in his canvassing for votes, are often false and visionary.

The discovery of gold at Pike's Peak and in the Klondike of Alaska, was a call to adventurers. The North and South Poles have been standing appeals to explorers for many years.

There is an old saying that every leader has his followers; so scores will respond to these appeals that emanate from the natural world, and from the dominion of politics. It seems that mankind is ready with open hands to seize these bubbles.

There is not an overture from this world, good or bad, which has not a response from some one; there is not a man,

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woman or child who is not responding to some call in the pursuit of happiness; while the course that some are pursuing is upward and Godward, the course of others is downward and to certain destruction. It is sad to see so many lives thrown away by an improper choice. Because we are free moral agents, we must choose between the good and the evil, the right and the wrong, the true and the false appeals. The failure to make the proper choice is the cause of many persons being wrecked for time and eternity.

## CHAPTER II.

### WE SHOULD DISCRIMINATE BETWEEN THE TRUE AND THE FALSE APPEAL.

My neighbor could so nearly imitate the cry of the screech owl, that it would respond to him and thus reveal its place of concealment. The pigeon catcher in the bough-house so manipulates the flyer and the stool pigeon, that he lures a whole flock into his net.

It is necessary that we carefully consider the appeals that are made to us from the world, and discriminate between the good and the evil, the true and the false. Many a Mariner listened to the music of the Siren and was lured to his destruction. Many a fish yielded to the enticing bait of the angler and was caught. Many an unwary animal has been caught in the snare of the trapper, and many a fly has been caught in the spider's web.

So, too, many a pure girl has been lured to her ruin. Many a bright boy has become a failure; and many a professor of

the Christian religion has made shipwreck of his faith. How many promising lives have thus been made fruitless!

Six million letters go astray every year, because they are not properly addressed; and how many boys and girls go astray because they yield to bad influences, or are not properly directed.

The way a man's face is turned, generally shows how his feet are going. No one can follow Christ if his eyes are turned away from Him. If your heart goes out in longings for the world, it has not been given to God.

In responding to the appeals of this world, we should not consult our own fancy or pride, but should seek to know the will of God. We too often take that for the voice of God, which is not His voice. In 1 Kings 19: 11, 12, we have a good illustration of what does not, and what does constitute the voice of God: "A great strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake; and after the earthquake a fire; but the Lord

was not in the fire; and after the fire a still small voice." This was the voice of God to Elijah. So God speaks to us, not so much by outward demonstration, as by the still small voice addressed to our consciences.

In Acts 16: 7, we read that Paul and Silas "essayed to go into Bithynia; but the spirit suffered them not." Their true way, unknown to them, but plain to God, was across into Europe where they were to expand the Christian Church. William Carey intended to go to Tahiti, but God's spirit led him to India. David Livingstone intended to go to China, but the spirit led him to Africa. In these three last cases a discrimination is made between the will of God and the will of man.

My dear young friend, permit me to assist you in choosing your pleasures and amusements. Do not think for a moment that God wishes to deprive you of pleasure and amusement; He gave us a social nature that we might be sociable. He gave us the faculty of laughter, that we might laugh. He gave us the sense of pleasure that we might enjoy ourselves;

but we must make a distinction between that which is lawful and that which is not, between harmless and harmful pleasures, between that which is sinful and that which is not. It is very easy to distinguish the moral character of some pleasures. They are manifestly so good or so evil that their moral character is determined at first sight. But there are some pleasures so near the line that separates the good from the evil, that it is hard to decide on which side of the line they are. A man who is looking for a twelve-foot board, knows at first sight that a sixteen-foot board is too long, and that an eight-foot board is too short; but when a board appears very near the required length, then it is necessary to carefully measure the board. So there are some places of amusement so wicked in their nature that they are shunned by those who have respect for themselves; to this class belong drinking and gambling dens, houses of ill-fame and name; and halls where infidelity and anarchy are hatched and fostered. It requires no process of reasoning to convince us that such places should be avoided.

Then there are other places that are manifestly not only innocent, but helpful and beneficial. This is true of civil social gatherings, literary institutes, the Sunday School, the Christian Endeavor meetings and church gatherings for public worship. The call to attend these places we should respect, and promptly respond to. But there are places of pretended amusements, which are very questionable. To this class belong the theatre, the dancing halls and a certain class of modern Club rooms; the Sunday sacred concert held in the Park under the auspices of some trolley line. We know that these are delicate questions to consider, but they are important and vital to our best interests.

The idea of a good time is different with different persons. To one it means vice; to another Christian service. To some these questionable places appear so near right that they can scarcely see any wrong in them. Perhaps they could discriminate if they would ask themselves such questions as these: Does going to the theatre or dance produce any good results? Does it assist me to read my

Bible and to live a Christian life? Am I spiritually benefited by attending such places? Do they introduce me to the best society? If Jesus were a guest at my house, would I feel that the dancing hall or theatre is the right place to take Him? Can I ask God's blessing upon such a place?

Rev. W. Romaine, being asked to play cards, made no objection and when they were produced said: "Let us ask the blessing of God." "Ask the blessing of God at a game of cards!" exclaimed the lady, "I never heard of such a thing." Mr. Romaine replied: "Ought we to engage in anything on which we cannot ask His blessing?" That ended the game.

A lady church-member who had been to the theatre, said to her pastor, "I wish you could have been there." Then immediately added, "but I should have been sorry to have seen you there." Our liking of a thing is often a test of character. Tell me what you like, and I will tell you what you are.

We should weigh all questionable amusements in the scale of God's Word.



We should be sincere, and determine the moral character of questionable places by the teaching and spirit of Christ.

In the selection of our reading matter, as papers, magazines and books we should be very careful. There are many books that are flashy in their bindings, and fascinating in their contents, but are poisonous in their results. The country is literally flooded with trashy literature, and while it seems to please the reader, it fosters a false taste for reading and morally weakens him. The reading of a wild romance has led many a boy to forsake the good established ways of life to pursue a phantom in the far West, and confirm him in his wandering disposition and habits. The reading of novels and mere love stories, has perverted the taste of many a young lady; she thereby formed and fostered wrong conceptions of life and departed from her own true mission as a woman. Nothing will foster a false and artificial life like the reading of light literature, and particularly the sensational novels of our day.

In this age of sham and deception, one cannot be too careful in the selection of

reading matter for the home. My heart has often been pained at seeing the best literature of the church discarded, and trashy literature admitted into the home. If the Master were to appear in some of our homes as he did in the Temple, He would condemn our hurtful games and much of our light literature, and cast them out. We should admit into our homes only such literature as inculcates proper ideas and principles, and which tends to edify and uplift the reader; such literature will not only improve the mind and the morals, but will develop true manhood and womanhood.

Books are intellectual companions and we cannot be too careful in making our choice of them. In testing the moral character of any book, we should consider it in the light of God's spirit and Truth. Is the book in harmony with God's Word? If it is antagonistic to His Word and Spirit, there is something wrong with it; it should find no response in our hearts or homes.

In choosing our associates, we should be very careful. The Bible is very explicit on this subject "What communion

hath light with darkness?" 2 Cor. 6: 14. "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away." Prov. 4: 14-15. Young people sometimes are not as careful as they should be in the selection of their associates. They usually discover their mistake when it is too late. Voltaire, the French infidel, with his dying breath cursed the companion of his youth.

Parents cannot be too careful in selecting associates for their children. They are their divinely appointed guardians and should define their social limitations. Their parental experience and maturer judgment should have considerable weight in determining the associates of their children. Tell me with whom you associate and I will tell you what you are and what you are likely to become. A young man had better have few associates of the right kind, than many associates of questionable character. True social merit is based on quality and not on quantity.

While we should not be exclusive, selfish, or bigoted, we should nevertheless

be careful in the selection of our associates. It is true we must mingle with our fellowmen, and associate with them in business transactions, but we should fix a limit to our associations with men of the world. Christ mingled with Publicans and Sinners. He even sat with them and ate with them, but He was not of them, or one with them in their sins. He mingled with them to do them good, but He did not select them as His daily companions. His twelve disciples were His chosen companions. So we must be in the world and mingle with our fellowmen, irrespective of their moral character, but we must not be of the world, or make the wicked our daily companions or associates.

God at one time said concerning Israel, "Their heart is divided: now shall they be found faulty." Hosea 10: 2. A divided heart is the secret of many wrecks in life; men are not willing to make a square and definite choice in rejecting the world and accepting the Lord Jesus Christ.

As Jenny Lind with the Bible in her hand, was watching a sunset, she was

asked why she forsook the theatre? Laying her finger on the Bible, she said: "When every day the theatre makes me think less of this blessed book and nothing of that glorious sun, what else could I do?" The moral test of a pursuit is whether it turns us to or from pursuits which God has chosen for us. We must distinguish between wheat and tares; there are tares of speech, habits and impulses. There are tares in our readings, and tares in our social, political and religious life.

When you see a dog following two men, you may not know to whom he belongs, but let them come to a parting road, and then you will know to whom he belongs; so at times, you and the world go hand in hand, but when you come to a parting road, God says this way, and the world says that way; your decision determines what you are.

When corn is very young, it is hard to distinguish the blades from certain kinds of grass that grows in the rows, but a little later on the difference becomes more apparent. So it is with people in a community; at first one may not be able to

tell the bad from the good. They dress and act alike, but bye and bye you will observe that those who are striving for good will put on more and more the image of Christ.

## CHAPTER III.

### REGENERATION NECESSARY TO RIGHT DISCRIMINATION.

We are born into this world with a sinful nature which readily responds to its sinful overtures. "The imagination of man's heart is evil from his youth." Gen. 8: 21. "We were, by nature, the children of wrath." Eph. 2: 3. "Behold I was shapen in iniquity; and in sin did my mother conceive me." Ps. 51: 5. "I know that in me dwelleth no good thing." Rom. 7: 18. Hence the tendency of human nature unregenerated, is to respond to that which is worldly and sinful. How important it is that human nature be changed! Hence Jesus said, "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." John 3: 5.

By generation, or the natural birth, we were ushered into this world with a sinful nature which readily responds to its calls. By regeneration, or our spiritual

birth, we are born into the kingdom of grace and have a new nature imparted to us. "That which is born of the flesh is flesh; and that which is born of the spirit is spirit. Marvel not that I say unto thee, ye must be born again." John 3: 6-7.

Regeneration is the change of man's moral nature. An apple in its green state is bitter, and in its ripe state is sweet and palatable. The waters of Marah in their natural state were bitter, and in their improved state were sweet. Ex. 15: 23-25. A tree in its wild state may be fruitless, but in its grafted state, it is fruitful. So when the moral nature of man is changed by God's spirit, we have regeneration. He is the same man, but his moral nature is changed. "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." 2 Cor. 5: 17. So great is the change in the regenerated man that he now loves that which he once hated and hates that which he once loved. He is converted, turned about; he has new tastes and aspirations.



There is a great similarity between the natural and the spiritual birth. By our first birth, we become partakers of human nature and its infirmities; by the second birth we partake of the divine nature. "Now if any man have not the spirit of Christ, he is none of his." Rom. 8: 9. By our natural birth, we are brought into the natural world. By our spiritual birth we are brought into the kingdom of grace whose outward expression is the visible Christian Church. In the first birth we receive the image of our natural parents. In the second birth, we receive the image of the second Adam, Jesus Christ. "As we have borne the image of the earthly, we shall also bear the image of the heavenly." 1 Cor. 15: 49. In the first birth we possess all the powers and faculties of manhood in embryo. In the second birth, we have all the Christian graces in embryo; and it is our duty to develop them.

Regeneration is a mysterious change. We cannot understand how the nature of fruit is changed from green to ripe, from sour to sweet; nor do we understand the process of generation, much less of re-

generation. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the spirit." John 3: 8.

This change is visible in its effects. It will be manifest to the world; it will be seen in the language, temper and life of the individual. The change is divine. No education, culture or parental influence can effect it. "Can the Ethiopian change his skin, or the leopard his spots, then may ye also do good, that are accustomed to do evil." Jer. 13: 23. God alone works this change; hence it is called, "Born of the Spirit." "Born of God."

The importance of this change of heart has been recognized in past ages. Jeremiah says: "O Lord, I know that the way of man is not in himself, it is not in man that walketh to direct his steps." Jer. 10: 23. Solomon says, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. 14: 12. Because the heart is naturally evil and prone to sin, David prayed: "Create in me a clean heart, O

God, and renew a right spirit within me.”  
Ps. 51: 10.

God has not abandoned us to our natural blindness; He has given us many precious promises of help and hope. Jesus says: “I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life.” John 8: 12. Solomon says: “Get wisdom, get understanding; forget it not, neither decline from the words of my mouth. Forsake her not, and she shall preserve thee; love her and she shall keep thee.” Prov. 4: 5-6. True wisdom is to experimentally know God. “And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hath sent.” John 17: 3.

On one occasion Martha said to her sister Mary, “The Master calleth for thee.” John 11: 28. And may not this be said of every unconverted person; Jesus of Nazareth is now passing through every land, and town, and by every home, and calling upon men and women everywhere to repent and believe on Him as the Savior of the world. How gracious is the Master’s invitation: “Come unto

me all ye that labor and are heavy laden, and I will give you rest." Matt. 11: 28. "Whosoever will, let him take the water of life freely." Rev. 22: 17. "The sacrifices of God are a broken spirit: a broken and contrite heart, O God, thou wilt not despise." Ps. 51: 17. May we heed the Master's call to repentance and then we will experience the sentiment of the hymn:

"I heard the voice of Jesus say:  
 Come unto me and rest;  
 Lay down, thou weary one, lay down  
 Thy head upon my breast:  
 I came to Jesus as I was,  
 Weary, and worn, and sad;  
 I found in him a resting place,  
 And He hath made me glad."

A watch, being out of repair, was cleaned time and again, but still it would not go. A Swiss adept took it and placed a new spring in it, then it ran regularly; so what we need for our lives is a renewed heart. A Jewish Rabbi once asked his scholars what was the best thing for a man to have if he would walk in the straight path. One said, "A good disposition;" another, "A good companion;" a third, "Wisdom;" but, the fourth said, "A

good heart." The Rabbi said: "You are right, for a good heart will give a man a good disposition, make him a good companion and a wise man."

Nature has many ways of cleansing the earth, and keeping it clean. She uses the gentle forces of dew, rain, snow, and light, but she also uses the powerful forces of wind, frost and fire. When we pray to God to keep our hearts clean, we should pray for whatever kind of cleansing he thinks best, gentle means or severe means; the promise is, "All things work together for good to them that love God." Rom. 8: 28. It was this sanctified affliction that enabled Paul to say, "We glory in tribulation also, knowing that tribulation worketh patience; and patience experience; and experience hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5: 3-5.

The invitation to accept Christ often comes in strange ways which are plainly Providential. One night a man who had been greatly moved by a revival sermon was pacing his room in agony, being

conscience stricken and yet unwilling to surrender to Christ. No one was in the room but his little girl; at last she said: "If you are dry, papa, why don't you get a drink of water?" The man was startled by this simple question, for the text of the sermon that moved him was: "Whosoever will, let him take of the water of life freely." The child's question was so reasonable and opportune that it led him to Christ.

At the celebration of King Edward's coronation, a dinner was given to thousands of the poor of London; it was given them because they were poor. If any one was too proud to call himself poor, he shut himself out of the feast. In the same way God's invitation is given to sinners, and whoever accepts it, must confess himself to be a sinner and in need. There are two ways of being rude and ungrateful when an invitation is sent to us; one is by sending an unkind answer, and the other is by ignoring it altogether, the latter being fully as rude as the first. It is in this way that most men reject Christ.

## CHAPTER IV.

### MAN IS MADE FOR A PURPOSE.

It is very evident that God had a design in creating us as He did; He made us for a purpose. In studying the various parts of a tree we learn that the roots, like feet, hold the tree to the ground. The rootlets absorb moisture and nutrition from the soil. The trunk is round so that it can more easily resist the pressure of the wind. The branches bear fruit and the leaves act as lungs for the tree; everything about the tree is of some use, although we may not fully know or understand it. So it is with the animal; he has feet upon which he can stand, or by which he can walk. He has eyes to see and ears to hear; his body is covered with fur or wool to keep him warm. So too, if we consider man physically, we will see that everything in the human body is for a wise purpose. The nails at the ends of our fingers and toes protect these members. The bones of the body keep the

different parts in place and are the means of strengthening the whole physical structure. The bitter wax in the ears is a protection of these delicate organs from the intrusion of insects; the eyelids protect the eyes. Every bone, muscle and nerve has its proper use.

So it is with man's spiritual nature; he has a memory to retain and recall facts, a reason to deliberate and draw conclusions, and a will to execute the decrees of the mind. He has the passion of love as well as hate, to express the feeling of his heart. He has not only the five natural senses by which he communicates with the outer world, but he also has a moral sense, the conscience, by which he determines the moral qualities of words and actions. Well has David said: "I am fearfully and wonderfully made." Ps. 139: 14. As every part of a watch is intended to fulfill some important place in its mechanism, and the watch itself is intended to fill the mission of timekeeper, so all the powers of body and soul in man have their use; and man himself is to serve some great purpose in the Providence of God. Man is made, not merely



to respond to the appeals of pleasure from the world, but God has created him for higher and nobler purposes. He was created for service. To fill some active mission in the world, to be a part of God's plan in the economy of this world.

While we should not, in the pride of our hearts, overestimate ourselves, neither should we from a false modesty underestimate ourselves. Some people are sleeping giants. They would be a power for good if they would only wake up and go to work. We should have faith in ourselves and in our possibilities. Three hundred years ago, savages roamed over this land of ours, ignoring the lumber and coal, neglecting its iron, silver and gold, ignorant even of the value of the land itself. To-day enormous wealth lies in the hands of those who developed these material resources. So every young man and every young lady has great resources within himself and herself, which God has entrusted to them as his stewards. In the makeup of our being, in our environments and opportunities, God has entrusted us with talents which we are to improve. 'And unto one he gave five

talents, to another two, and to another one; to every man according to his several ability." Matt. 25: 15. These talents, however few or small they may be, we are to use for the glory of God.

There was a one-armed deaf boy in an Industrial School in Philadelphia, who was taught to make hammocks; so zealous was he in his trade, that he was not satisfied until he had taught thirty boys to make them. If half a boy could do so much, how much ought you to do? There was a poor child, who in early life, was deformed so that she was no longer able to run about in active life; she sat by the open window in her room and wrote passages of Scripture on slips of paper and tossed them out of the window; on one slip she wrote this passage: "I must work the works of Him that sent me, while it is day, the night cometh when no man can work." John 9: 4. She leaned out of the window and dropped it; it fell on the brim of a man's hat. The man reached up and felt it; he opened it and read it; it was the means of his conversion. So there is not a man or woman on earth who has not the power to do good.

When you talk with the farmer in the field, or loiter with the mechanic at the work bench, or come in social contact with men on the train or steamboat, have you not observed that every one of them seems to have a talent which you do not possess? So diversified is the distribution of talents among men. What men need is not talent, but purpose; in other words, it is not ability they need, but the will to do.

On one occasion a Christian man was walking along the street a short distance with a boy of his acquaintance when he said to the boy: "Well, Frank, what are you doing with your life? What do you mean to make of yourself?" Years afterward the boy, who had become a prosperous man, said: "Those words altered my entire life; I was drifting." The question of that Christian gentleman led that boy to reflect over his follies, and to determine to improve his time and opportunities.

When Norman McLeod was a boy he was much discouraged, and in a fit of petulance said: "I wish I had never been born." His pious mother said: "Nor-

man, you have been born, and if you were a wise child, you would ask the Lord what you were born for." He took the advice of his mother and discovered God's plan for his life.

A minister once called to see a boy in the hospital who had lost his right hand; he was calmly lying on his back with the stump of his right arm on a pillow, while in his left he was holding a book from which he was studying a new line of work that he could follow one-handed; he had a noble ambition to live for a purpose.

Elizabeth Fry has left on record the secret of her amazing usefulness. "Since at the age of seventeen my heart was touched, I believe I have never awakened from sleep, in sickness or health, by day or night, without my first waking thought being how best I might serve my Lord."

It is surprising what consecrated men can do. Moses delivered the Hebrew nation from Egyptian slavery; David raised Israel to a first-class nation. John Wiclif translated the Bible into English and paved the way for the Reformation. Columbus discovered America. Oliver Cromwell saved England from the abuse

of royal authority. John Knox secured Scotland from the throne that was perverting her. History is full of illustrations of what one consecrated person can do.

Daniel Webster was asked by a friend what the greatest thought was that had ever impressed his mind; he said: "The greatest thought that has ever impressed me is the thought of my personal responsibility to Almighty God." So when we consider what we are as creatures of God, when we consider the mechanism of our bodies and the powers of the mind, we realize that God created us for a purpose, and we, like Webster, should feel our personal responsibility to our Creator.

## CHAPTER V.

### GOD HAS A MISSION FOR EVERY ONE.

Not only has God made us for a purpose but He has also provided a sphere in which we are to exercise our gifts and powers. The water is the proper element for the fish, the air for the bird, the forest for the wild beast and the mead for the grazing cattle, but the sphere for human activity is almost limitless.

We should remember that God very extensively works through human instrumentality. He has given us a natural world to live in, with its infinite resources, and he makes use of human beings to develop these natural resources.

The earth in its bosom contains coal, oil, gas, iron, copper, silver and gold; but it is through human instrumentality that these are extracted and utilized. The miner who works in the dark mine is filling an important mission; and while his calling is dangerous, it is divine. God placed the coal deep in the earth that

man might in due time discover and extract it. Think of the vast field of employment God has provided for man in the mining of our useful minerals.

The soil is made to produce, but it must be placed under cultivation that it may bring forth vegetables, grain and fruit; hence it is the divine will that some should be tillers of the soil. A large part of mankind are called to labor in the fields of agriculture, where cotton, rice, corn, oats, and wheat are produced. In the production of food for mankind, not only must the soil be cultivated, but the great rivers, lakes and sea must be exploited for their great stores of food; hence many are called to be fishermen.

The timbers in our great forests must be felled, logged and sawed into lumber for the use of man; hence many are called to be woodmen.

Much of the crude products of the earth must be manufactured into various articles suited to the needs of mankind, hence we must have furnaces and rolling mills, cotton and woolen factories, planing mills, shoe factories, flour mills, oil refineries, etc. God has a place for many

men, women and children in these various industries, and those who are called upon to toil in these various departments of labor should feel that they are filling a divinely appointed mission.

The great rivers, lakes, seas and oceans are intended to be means of traffic between men and nations; hence boatmen and seamen are filling divinely appointed missions.

That a nation may be able to repel an invading enemy and preserve peace, an army and navy seem to be necessary, hence the soldiers should feel that they are filling an important mission.

What a vast field is open in the sphere of skilled labor to the carpenter, mason, blacksmith, miller, miner, painter and printer. What a vast field is open in the professional world to the stenographer, teacher, physician, lawyer and minister.

As time advances, new avenues of usefulness are opening up. In the primitive ages, human activity was very limited, but with the progressive ages come new avenues of activity. The Divine Master calls men and women to these different spheres of human activity, and happy are



they who feel that they have responded to the Master's call in entering upon their divinely appointed trade or profession.

God has endowed us with intellectual powers; these must be called forth and developed; hence many are called to be teachers and educators. Some are endowed with talents for music and fine art, hence teachers in these special branches are needed also. Every sphere has its call for laborers. It may not be an audible call, but it is nevertheless the silent call of necessity, and God is back of that call. Passing a hut on a mountain side, Mr. Moody saw some girls of school age braiding straw hats. After talking with them his heart was moved to provide a school for just such girls. Northfield Seminary with its hundreds of students, and Mt. Hermon School for boys, are the result of that little incident. What led Mr. Carnegie to establish libraries? Colonel Anderson of Allegheny, Pa., a successful iron manufacturer, was in his library every Saturday to loan books to working men and boys. Andrew Carnegie was one of those boys, and he resolved then that if ever he became wealthy

he would use his surplus in imitating his benefactor. The Carnegie libraries that have sprung up all over the world is the result. When one man enlarges his services it leads others to do the same. Cyrus Field became great because he saw the need of closer communication across the sea. He heard the call of the Atlantic ocean. Garrison heard the call of the oppressed slave. Howard became great because he heard the call of the prison.

Florence Nightingale became great because she heard the call of the sick soldiers in the Crimea. Every professional nurse who is giving her best days to the care of the sick, is serving that Master who while on earth ministered to the sick and afflicted, and that daughter who denies herself of the bliss and contentment of a married life, and remains single to care for her aged father and mother is filling a praiseworthy and honorable position. Standing in front of a noble cathedral in Cologne, a lady overheard some one say: "Didn't we do a fine piece of work here?" Turning quickly she saw that the speaker was a man wearing the plainest working clothes, and she said to him: "Pray,

what did you do about it?" He replied, "I mixed the mortar for two years across the street." If those of us who seem to have very humble work to do, could realize that we are sharers in God's great plan, we would be more faithful and happy. How true the adage:

"Honor and fame from no condition rise,  
Act well your part, there all the honor lies."

When Solomon's Temple was built, all stones were brought from the quarry, cut and dressed, and marked where to be placed. Among the stones was one of queer shape; it appeared unfit for any part of the building and it was thrown away. It became moss-covered. When the Temple was about to be completed, the cry was raised: "Where is the top stone? Where is the pinnacle?" Then they discovered that the rejected stone was the needed stone. Then "the stone which the builders disallowed, the same is made the head of the corner." 1 Peter 2: 7. So it was with Christ, and so it is often with men.

While the true mission of one man may appear to himself and others obscure for

a time, the mission of another person may be from early life very apparent to all. An inventor at the Chicago World's Fair was looking for his boy. A friend suggested that he might find him in the "Midway," a place of amusement. "No," said the father, "I will try the electric building. That boy of mine thinks electricity, reads electricity, talks electricity, and though he is only thirteen years old, he understands electricity far better than I do steam. I can handle that, but electricity is too much for me." The boy was found in the upper room of the Electrical Building among a group of specialists in electrical science, who had met by appointment to inspect the recent inventions. It was quite evident that God had a special mission for that boy, and that was, to be an electrician.

## CHAPTER VI.

### IN THE SELECTION OF AN OCCUPATION WE SHOULD SEEK HIS COUNSEL.

As God has created and endowed us for some special mission, we should endeavor to discover it and enter upon it. Before Garibaldi gave himself to the cause of Italy, he spent a whole day with his head bowed upon a table, locked in his room. He was planning the great achievement of his life. First of all he had to get his own personal consent to give himself to the cause. He said later: "The happiest night I ever spent was that night after I had made up my mind, let come what would, that my life should be spent in the cause of Italy's liberation from the Pope's authority."

There are many who fail in life because they do not discover and enter their divinely appointed sphere. Men have tried different occupations and failed; they then conclude that the fates are against them, or attribute their failure to bad luck.

They either fail to pursue their calling properly, or they miss it.

Wilson, the great ornithologist, failed in five professions before he found that his true life work was the study of birds. Barnum tried fourteen different occupations before he ascertained that he was a born showman. Josh Billings failed as farmer and auctioneer, but found his true mission in comic literature. Phillips Brooks failed as a teacher in the Brooklyn Latin schools, but became the greatest preacher and spiritual leader of his time. It is said that Gladstone killed himself politically five times, and then rose to supreme power to live forever in the hearts of his countrymen. President Roosevelt was shelved an equal number of times to get him out of the way of the bosses, but each time he appeared again in a higher position than before. A true man may be put down, but he will rise again.

We have occasionally seen a man take up a trade and failed in it. Then he tried another and failed; he finally tried a third and succeeded admirably; he thus at last found his proper calling.

A. T. Stewart, the great New York

merchant, was educated for the ministry, but became discouraged over his unfitness for the work and gave it up. He tried school teaching with no better success. He loaned a friend \$70.00, and was obliged to take his shop for payment; with this he began his mercantile career. On the ruins of these three seeming failures, he built up his great business.

Sometimes the task to which God calls us seems too great; we are appalled. Like Moses we say: "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" Ex. 3: 11. Luther felt appalled when he recognized the greatness of the Reformation. Washington felt appalled at the Revolution and Lincoln at the Civil War; but these men put their trust in God and persevered and were successful in the end. A gentleman saw a little boy bending beneath a very heavy task, and said: "You have a big load there." "Yes," the little fellow answered, "but I will get there." He became a successful business man. His "get there" meant grit.

In choosing an occupation, the question

should not be, "Which pays the best," but, where am I needed the most? To make money for Christ is a noble mission, but unless you are sure it is for Christ, it may be only a trap of Satan. If you serve God wholly, you will not worry about money matters. Some who see that they cannot serve God and mammon at the same time, think they will serve mammon first and promise to serve God later on with the money they receive, but Christ never received tribute from Satan.

In choosing a trade or profession one cannot be too careful. Various trades and professions will present themselves to the mind of a young man bent on learning a trade or entering a profession. He should carefully discriminate between a false and a true call. The selection of a trade or profession is very much like selecting securities for investment. Many securities offered to the public are very flattering and look well, but are mere shams. They have no financial backing, and the investor is sure to lose all he invests in them. It is only by thorough investigation that one can discriminate between the false and the true securities.



So is it in choosing an occupation for life; many trades and professions are fascinating and misleading. Sometimes we see one side, but do not see the other until it is too late.

In determining one's calling, two things are absolutely necessary to consider: the requirements of the trade or profession and our qualifications for it. A disregard of this principle has led to many failures. He who is slow and erroneous in arithmetic would not make a bank accountant. He who has a natural dislike for rural life, would not make a good farmer. He who has not a mechanical eye, would not make a machinist, and he who is naturally careless should not study to be an electrician. He who has an antipathy for the sick room, should not study for the medical profession. "Know thyself," was a maximum of the great Thales. While perhaps no one is by nature fully qualified to enter a trade or profession, yet it is important that the individual has certain natural endowments which can be improved and developed into a state of comparative proficiency.

Certain qualifications are necessary to

the mercantile business. Some men are very successful in this sphere, while others are perfect failures; the same is seen in the legal, medical and ministerial profession. To miss one's calling is a great misfortune; in most cases it puts one out for life. Every individual should be deeply concerned in determining his life occupation; he should ask himself such questions as these: What am I in temperament and disposition? What are my gifts and talents? For what mission has God qualified me? He should read much on the subject, and consult his parents and teachers, who perhaps know him better than he knows himself.

But, above all, he should ask God to assist him to decide what trade or profession he should choose; he should go to his Maker who understands him best, with this inquiry: "Lord, what wilt Thou have me to do?" If he makes God his confidant and counsellor, he will receive an impression on his mind that will direct him as to what course he should pursue." If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

James 1 : 5. Let not fancy or flattery delude you in the choice of your occupation, but honestly labor to solve the great question of your life; be sure and make God your counselor, and you will soon know what His will is.

There are many misfits in this world; not only do we see them in dress, but in trades and professions as well. A man who is not suited to his trade is a miserable failure, and must work to great disadvantage, but the man who is suited to his profession will experience an ease and pleasure which he could not otherwise have. Too many are not honest to themselves and their highest interest in the selection of a trade or profession; they are inclined to look only at its bright side; they do not count the cost, hence when they enter a chosen sphere of activity, they do not find it as they had expected to; they meet with unexpected obstacles and their failure to cope successfully with them, causes them to become discouraged; they lose heart and interest, and are miserable failures, all because they did not carefully and prayerfully consider their own qualifications and the will of God.

Thus, not a few, at first sight, are apt to underestimate the requirements of a trade or profession, and overestimate their own ability and discover their weakness when it is too late. Being so responsive to a call, and more impulsive than cautious and considerate, many have made shipwreck of their lives, and blighted their prospects for usefulness and success. As we are shortsighted and have clouded minds, how important it is that we consult the God of Wisdom, and listen to the Master's call.

The question of one's future occupation, if possible, should be settled early in life. No young man should be at ease until he has settled this important matter. The failure to solve this question early in life often leads to a fruitless life. To make the best of life, we must know early our life mission; one of the most regretful experiences of many is to realize that they should have entered upon their true mission earlier in life.

A little girl often followed her father around asking this question: "Father, what can I do?" And she was never happier than when he gave her something

to do for him. Once he said, "Child, why do you ask that question so much?" "Oh, Papa," she answered, with tears welling in her eyes, "because I can't help it." Were this our attitude toward God and His service, the opportunities to serve Him would be cheerfully embraced.

The crew of a storm-driven ship was half frantic for water; at last another ship passed by and they cried: "Water! water we are perishing with thirst." The answer came "Dip down into the ocean." The ship had drifted into the fresh water of the Amazon; so there are many who are longing for a fresh start; a new chance, who have the opportunities every day of their lives, if they will reach out and take them.

As we study the book of the World's Biographers, we find little trace of luck upon its pages. Gladstone worked eleven hours a day even in his youth. Pasteur, the great French scientist, worked whole days and nights in his laboratory. Agassiz copied book after book that he needed, but could not buy, and learned them in the copying. Prescott, the historian, almost wholly blind, traced out

his notes with great care and labor, and spent ten years on one book. Lincoln worked all day at the hardest manual labor and studied by the fire light, hour after hour. Greatness is no sudden or unearned affair; it is the victory of a powerful nature, developed by thorough preparation.

We should love our calling for the Master's sake. A little girl was carrying a small boy, when a passer-by asked her if the boy was not too heavy. She replied: "Oh no, he is my brother." It was love for her little brother that made the burden light; so love for the Master, who appoints our tasks, will make them light also.

For every ocean steamer, there are thousands of insignificant crafts that carry the world's commerce. For every great general there are thousands of common soldiers who do the fighting; and for every famous superintendent, there are thousands of humble men and women, who by their faithfulness and loyalty, do the work; so it is faithfulness in our humble sphere of life, where the greatest victories are achieved for the master.

Let every one faithfully do his duty in the sphere to which Providence has appointed him, and he will best answer the purpose of his being.

## CHAPTER VII.

### IN THE SELECTION OF A LIFE COMPANION, WE SHOULD CONSULT HIS WILL.

In selecting a companion for life, it is very important that we make the proper choice. Our hearts are made sick at reading the many applications for divorce that appear in the dailies. How many ill-mated marriages have we seen within the range of our observation. We believe there should be fewer divorces and less ill-mated couples. It is an unpleasant thought, that two persons, who are not congenial, should be obliged to live together as long as they both shall live, but is it not possible in such cases to learn to love each other? Is not a change of attitude toward each other, or perhaps what is better, a revival of the earlier affections, possible? Young people cannot be too careful in their selection of a life companion.



A young man should study well the young lady of his choice, and be satisfied as to her health, sanity, disposition, helpfulness, affection, education and character, before he commits himself to her; then, if satisfied with the lady, he should look at his own heart and ask himself such questions as these: Am I worthy of her? Do I really love her? Is my love true, lasting and undivided, or is it spasmodic, fluctuating and divided? Then, too, the Divine Master's will should be consulted. The immortal soul and a life companion are the highest interests of an individual, hence how important to ask God's counsel in this important matter!

The young lady has the same reason for being careful in the selection of a life companion. How many have made a wretched choice; they are unequally yoked together. Thus a lady may be tied to a man who has no manly principles or instincts,—a man in whom the animal or brute nature predominates. Oh! how our hearts have ached for many a disappointed lady. Once she was pure and true, worthy of the choicest man, but she has been beguiled into a snare and has

fallen a victim to the worst kind of slavery. When a woman of innocence, purity and love, is joined in wedlock to a human brute, she certainly is in a sad dilemma; the only thing she perhaps can do, is to make the best of her unhappy lot and try very hard to improve her condition. The proper and safest thing is to look into the matter thoroughly at the beginning of courtship, before she takes the fatal step.

No young lady should assume the role of a candidate for marriage. She should shrink from any such demonstration; her modesty should teach her to be retired and reserved in her matrimonial sentiments, and while in this reserved mood, she is in the best possible condition to judge the young man who seeks her hand. She should be like a citadel, and only yield to the advances of a young man, when he, by his modesty, gentleness and sense of honor, proves himself worthy of her. The haste to get rich has proved the ruination of many a young man, and the haste to get married has proved the ruination of many a young lady. Do not be in too much of a hurry to get married;

your manifested haste would be considered an objection to you, by most worthy young men. You had better not marry at all than be ill-mated. Paul says: "Those who marry shall have trouble in the flesh." 1 Cor. 7: 28. If this is true concerning those who marry well, what must be the troubles of those who are unequally yoked together, and who do not afford each other mutual sympathy and support. George Eliot says in one of her writings, "It is better to be an old maid, than an old fool."

Seek God's will in this important matter; He is willing and ready to help: "I will yet for this be inquired of." Ezekiel 36: 37. We fear too many neglect to consult the Master in their contemplated marriage. If God teaches the birds of the air, and the beasts of the field, when and where to mate, much more will he teach you in this important matter, if you ask him. A brother once made this humble and simple statement to the writer: "After waiting a reasonable time after the death of my first wife, I prayed the Lord to direct my heart to a good woman; in due time my heart was directed

to a proper person and when I knew what the will of the Lord was, I spared no time in wooing and winning her." I might add, that no two persons, perhaps, live more happily together in their wedded life than this brother and his companion. This brother can justly say with Burke: "Every care vanishes the moment I enter my roof."

The family is the foundation of the government, and is essential to perpetuate the human race, hence the father and mother, who are rearing a family and are ministering to its wants, should feel that they are fulfilling a divinely appointed mission; in thus entering the domestic sphere, they are responding to the Master's call.

## CHAPTER VIII.

IN THE MORAL CONFLICTS OF LIFE, WE  
SHOULD VINDICATE HIS PRINCIPLES.

There are practically two kingdoms on earth; the kingdom of light and the kingdom of darkness, of truth and of error, of righteousness and unrighteousness. The one is the kingdom of Christ, the other of Satan. The forces of these two kingdoms are opposed to each other; a great battle is constantly being waged between the servants of righteousness and the servants of unrighteousness.

This moral conflict is constantly taking place in the business world. Many are the methods devised to take advantage of a fellow man. Many business transactions seem right and honest, but back of them is fraud and dishonesty in some delusive form. It is said of an ancient Grecian philosopher, that he went about in day time carrying a lantern. Some one asked him why he did this in day time. He replied: "I am looking for an honest man."

A laborer was laying an asphalt walk, when some one near by began to speak, in glowing terms, about his employer. The laborer replied: "Yes, he is a great church worker, and a pretty nice man, but he does not put enough tar into the walk." Every dishonest act is a victory for the Devil, and every honest act is a victory for Christ. We should be honest, not merely because it is the best policy, but because it is right, and is in accord with the principles and spirit of the Master. When a man is a new creature in Christ Jesus, he will be honest from principle and not merely from policy; in being honest in our dealings we glorify God and reflect the Master's spirit. It is said of a good man who died recently, that he was ready for his departure every night. Every bill was paid, or provision made for its settlement; one of his last nightly duties was to put his desk in order. Papers were filed, memorandums made for the morrow and letters answered and addressed for the morning mail.

We are naturally selfish beings, and our selfish nature will often influence us in our business; sometimes when we think

we are honest, we may be influenced unconsciously by a selfish motive to do that which is not strictly honest. We all have occasion to pray: "Who can understand his errors; cleanse Thou me from secret faults." Ps. 19: 12.

How many men who had fine social standing, and who apparently stood well in the community, have been found guilty of embezzlement or defrauding, and thus have suddenly fallen from their eminence and became a disgrace to the community; but every man and woman who is honest and does right, is an honor to the community and a credit to the Master. There are many true and honest men and women in the world whose business transactions have never been questioned; they may be quiet and unassuming persons, but they are known as truthful and honest persons. Every Christian should feel that he is to represent and exemplify the Christian graces in his business transactions. A house was being sold at auction; the bids rising to \$5,000.00, stopped. The auctioneer said: "Gentlemen, Henry McGovern built this house;" in a few minutes the bids rose to \$6,700. The

\$1,700.00 was for the reputation of the builder. A man in Philadelphia went into a hardware store to buy a shovel; after trying one, he asked: "Is this a first-class shovel?" The merchant replied: "My friend, you may notice that the shovel was made by George Griffeth. He is a Christian man and makes a Christian shovel, and anything you see marked with his name, you may know to be just what it claims to be." It is said of Blucher, that when he was marching to help Wellington at Waterloo, his troops faltered and said: "It can't be done." He replied: "It must be done; I have promised to be there and you must not make me break my promise." He was at Waterloo to good purpose; he would not be hindered, for his promise was given. Blucher had moral courage and rendered Wellington timely aid, without which the great battle of Waterloo might have been decided differently.

An exemplary life in any community is a great power for good. Oh! if we could only realize what a silent influence we are exerting either for good or evil, we would be more guarded in our words and actions.



When General Joseph E. Wheeler was a guest in a certain home, his host entered his room at night to bring him a glass of water and found him on his knees engaged in prayer; he apologized and the General replied: "I think all of us ought to kneel before we retire, and thank our Maker for His mercies." A member of his staff said that during the Santiago campaign, he never retired at night without prayer and never rose in the morning without thanking God for his protection. What an example for us as it comes especially from a military man.

The Master said: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5: 16. There are many ways in which we may glorify our Heavenly Father in this world of sin, suffering and sorrow. A little street sweeper said to a well dressed boy who had bidden him a cheery good morning, as he passed, "I like the looks of you; it makes me warm to have you pass by." Oh! that we all might by our cheerful greeting and kind words warm the hearts of those who are sad and desolate! A

farm house had stood empty for a long time. When the new occupants had been in it about a month, one of the family met a neighbor, who lived across the valley about a mile. This neighbor said: "We so much enjoy seeing the light in the window of your house, for you always keep the curtains up on the side toward us, and we keep ours the same way now, so that you may enjoy our light." Are we letting our light shine to cheer others, or are the curtains down? A servant trying to describe a lady caller, said: "She's the one that always smiles when she speaks."

There is nothing so impressive in the moral world as example. Daniel Webster said that he could do fairly well in an argument against Christianity, but there was one thing he could never answer, and that was the beautiful life and character of old John Colby, a Christian uncle, who lived on a New Hampshire farm. Tholuck, the great German Professor, was won from skepticism by living with Baron Von Kottwitz, whose silent every day influence he could not resist.

The kindness of one person will often lead others to be considerate. On one

occasion a poor woman was selling wares at a railroad station, but was making few sales. A kind lady led her to the radiator so she could get warm and brought her a cup of tea, and then she purchased some of her wares; then induced others to buy. This was practical Christianity.

Margaret Fuller said: "We should seek for the best and noblest in every one we meet and try to call it out by looking at everything through a kindly eye." Be not only strong, but helpful. If you are free from any acquired fault or moral weakness, be thankful, but do not indulge in pride. Let your gratitude take the form of sympathy for those who are less fortunate than yourself.

One man throws away his fortune, another his chances of election, another his health, another his friends, another his time, strength and chances for improvement, but the most prodigal waster is the man who is throwing away his better and nobler self. Here is a chance to drive a close bargain, away goes a piece of conscience. An appeal for brotherly helpfulness clashes with self love. Political preferment offers a bribe for conformity

to the world's standard of honor. Society sets out the wine glass and the cards, and principles are thus thrown overboard. Some day the cry will go up: "A man lost!" "Where did he go?" "He threw himself away by piece-meal." He did not become a castaway in a moment. Look out for the small bits of manhood, and the man will take care of himself.

## CHAPTER IX.

### WE ARE TO BE WITNESSES FOR CHRIST.

Christ said: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my father which is in Heaven." Matt. 10: 32-33. Many of the early Christians bore witness of Christ by the sacrifice of their homes, property, liberty and their own lives. The list of Christian martyrs is long, and their sufferings great: "Some were tortured, others had trial of cruel mockings and scourgings, of bonds and imprisonments; they were stoned, sawn asunder, tempted and slain with the sword; they wandered about in sheep skins; being destitute, afflicted and tormented." Heb. 11: 35-37. In our day we are not thus called upon to suffer for Christ's sake. Perhaps, if it were necessary, there are many who would seal their confession of Christ by their

blood, but there are many other ways to confess Him. We respond to the Master's call to confess Christ when we bring forth the fruits of the spirit: "But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, faith, meekness, temperance." Gal. 5: 22-23. "In this the children of God are manifest." 1 John 3: 10. An exemplary life is a convincing witness for Christ. Bishop Warren was won to Christ by the testimony of an earnest Christian school mate, Joseph H. Mansfield. As they walked together on the hills of Wilberham, the room-mate warmly and lovingly urged him to make the decision that he knew to be his duty. It is by such testimony that we make our lives count. A convert once said: "It was the way Henry Drummond laid his hand on my shoulder and looked me in the face, that led me to Christ."

One day Michael Angelo went to call on a friend, and not finding him at home, he took a piece of chalk and drew a circle on the door. When the owner of the house returned, he saw what had been done and said: "Michael Angelo has been here; no other man in Florence could have drawn

so perfect a circle as this." As that perfect circle bore witness of Angelo, so may our lives bear witness for Christ.

Of a certain lady, it is said: "She was not remarkable for her beauty, culture or education; but when she passed away there was one beautiful thing said over and over: She was so pleasant to live with." The burdens of life are made lighter by people with whom it is pleasant to live.

It is important that we improve the opportunities of witnessing for Christ as they come. Dr. William Wisner stopped at a farm house and asked for a drink of water. A young lady brought it to him on the porch where he sat. He entered into conversation with her and spoke of Christ the living water which refreshes and satisfies the soul. She listened respectfully, and apparently without much feeling, but many years afterward she met him and said that that remark about the water of life led here to conviction. On Daniel Webster's tombstone is the inscription: "The longer I live, the more I believe in Christianity." One day a working man was seen to kneel before

that grave and was heard to say: "Thank God for Daniel Webster. These words saved me from suicide." Though Daniel Webster is dead, he still bears witness for Christ.

What grand opportunities for doing good are open to the Christian in the mines, workshop, factory, store and office, as well as on the farm and railroad. Oh! speak in word and action to your next door neighbor, to your fellow-workman, to your client and to your associate in office. In Korea, Christians put a little white flag over their houses on Sunday; thus they show where they stand, and that it is the Sabbath. A Christian young man went into the army; he spent the first night in the barrack with fifteen men who played cards and gambled. When the hour to retire came, he fell on his knees and prayed, and they began to curse and throw their boots at him; thus it went on the next night and the next; finally the young man told the Chaplain what had taken place and asked what he should do. He told him to pray in silence in his bed; he did so for two nights and felt like a whipped dog, then he resumed



his place in prayer on his knees, and as a result, a prayer meeting was held every night, and there were three conversions and prayers were offered for others.

When Agassiz opened his summer school of science at Penikese Island, he held his first meeting in a barn. He asked his students to join him in silent prayer for God's blessing upon their work. It was a beautiful scene, and the hushed pause that followed the prayer was only broken by the great teacher.

Miss Havergal went to a boarding school just after she confessed Christ. She was the only Christian there; her first feeling was that she could not avow her love for Christ in that company of worldly girls. Her second thought was that she must avow her love for Him as she was His only professed friend there. This thought strengthened her, and from that hour she quietly took her place as a friend of Christ. She thus became a true and faithful witness for the Master. Her constant prayer was: "Lord, prepare me for all thou art preparing for me."

As Dore, the artist, was traveling through Southern Europe, he lost his

passport; coming to a boundary line, he was challenged by the official. He said he was Dore, the artist; the officer said, "That will not do, too many make such excuses;" so he handed the artist a pencil and paper and said, that if he were Dore he could draw a picture. In a few strokes the artist proved his identity. The officer said: "No one but Dore could do this," and he passed him. So our religion is often challenged, and sad must be the condition of that man who cannot stand the test. In Sheffield, England, a young man was thrown on a red-hot armor plate. "Send for the doctor," was the cry as he rolled off. "Never mind sending for the doctor; but is there anyone here who can tell me how to be saved, I am dying without God," exclaimed the unfortunate young man. From the crowd of men around him, not one spoke, and his life went out. Among those who stood nearest the dying man, was one who bore the name of Christian; in the bitterness of remorse, he went to a friend and told the sad story; he said: "I could not speak, for I have not been living among these men as a Christian

ought to live." What a warning to all careless Christians!

Admiral Schley has nobly declared that wherever he is, he makes it a rule to attend worship on the Sabbath, whether at home, or on shipboard or in a foreign land. He considers it his duty as an officer, to inculcate good morals in his men and let every one know that his country is one that honors God. On the tablet, in St. Paul's Cathedral in London, England, is recorded these words: "To the memory of Major General Charles Gordon, who in all time and everywhere gave his strength to the weak, his substance to the poor, his sympathy to the suffering and his heart to God." A few years ago the engineer of the Empire Express from New York to Albany was a little weather-beaten man; he always prayed on his fast run, his lips moving. Over twenty years he had run on that road without an accident; he was a noble witness for Christ.

When Addison was about to die, he called to his bedside a noble young man, who was somewhat skeptical and said: "I have sent for you that you may see

how a Christian can die." He was a witness of God's sustaining grace in the hour of death. May our last hours be such that others may be constrained to exclaim: "Let me die the death of the righteous, and let my last end be like his." Num. 23: 10.

A man, who kept a light-house, was asked if he and his family were not afraid during a storm. He replied: "We know that we are perfectly safe, and only think of having our lamp burning brightly, and of keeping the reflector clean, so that those in danger may be saved." This is what all Christians ought to do. They are safe in a house built upon a rock which cannot be moved by the wildest storm, and in the spirit of holy unselfishness, they should be light to those in sin and darkness.

Mr. Moody used to say that the hardest places for the disciples to witness for Christ was in their own city, Jerusalem; then Judea was next, and Samaria next. So the hardest place in which to begin to confess Christ is at home, in your own church, and your own family; but that is what the Master wants us to do.

## CHAPTER X.

### THE MASTER CALLS FOR LABORERS IN HIS VINEYARD.

The Church represents Christ's kingdom on earth. This is His army and He calls for soldiers. This is His vineyard, and He calls for laborers. Let us consider some of the most important departments of church work:

The family is one; every Christian family should be a little church; in it should be the singing of God's praises, the reading of His word, prayer and Christian exhortation by the parents. The love of God should abound in their hearts. The ties that are formed in the Christian home are strong and lasting. Every Christian father and mother should feel that they are responding to the Master's call when they are faithfully doing their duty as parents.

It is said of certain marriages that they were made in heaven. If this is true of your union, then let your family be a little

heaven on earth. Some of the most pleasant hours are those associated with the Christian home. Oh! Christian father and mother, what a noble position has the Master called you to; may you conscientiously and faithfully fulfill this mission; then you will realize that you have not lived in vain. It is one thing to be instrumental in bringing human beings into the world, but it is another thing to train them up "in the nurture and admonition of the Lord." Eph. 6: 4. Too many parents think their duty is done when they have clothed and fed their children. They should remember that they have intellects to cultivate, sinful natures to subdue and bring under right discipline, and immortal souls to save.

A leaf cast upon a stream will indicate which way the current is flowing; so little incidents will indicate the home training of the child. In a Southern hospital a little girl was undergoing a dangerous operation. She was placed upon a table and the surgeon about to give her ether, said: "Before we can make you well, we must put you to sleep." To this remark

she sweetly replied: "If you are going to put me to sleep I must say my prayers first." Then she got off the table and knelt down and said the child prayer: "Now I lay me down to sleep, I pray the Lord my soul to keep. If I should die before I wake, I pray the Lord my soul to take." It made such an impression on the surgeon, that he prayed that night for the first time in thirty years. It is very evident that the little girl was taught at home to pray.

A family lived at the seashore, and one night as a storm was raging, when vessels were in great danger, a little girl called out from her little cot: "Mamma, mamma, if you will pray to God for the big ships, I will speak a word to Him for the little boats." This incident speaks well for the home life of that family.

Sometimes a Christian mother is not as attentive to the appeals of her little ones as she should be and thereby loses a blessing. This is well illustrated in the following incident: A mother was sitting one day with her Bible and some devotional books in her hands and her little girl was playing in the same room

with her doll. She accidentally broke one of its arms and came weeping to her mother to have it mended; the mother pushed her away saying; "Don't bother me now, I am trying to get near to God and everything seems to hinder me." The little girl at last cried herself to sleep in the corner of the room; while the mother after an hour of reading and thinking felt herself no nearer God than before; then she turned to comfort her little one, and took her up in her arms with sorrow and shame for her neglect; then God came and whispered to that mother: "You did not love me, or you would have loved this little lamb of mine; that was why you could not get close to me."

The Sunday School is a sphere of usefulness to which the Master calls many. The former idea of the Sunday School was a nursery of the Church for the children; the more modern idea is a Bible School where the young, middle aged, and the aged meet to sing God's praises and read and study His word. The work of the Sunday School is manifold. Here men of business ability are needed to serve as



superintendents, secretaries and librarians; here musical talent is needed to teach children and adults to sing the praises of God. The hymns taught the children in the Sunday School go with them through life and contribute much to their cheerfulness and happiness. Here, too, we need teachers who are consecrated persons. They must first give themselves to the Lord and then they will use their gifts in the service of the Master. Teachers who prepare themselves to teach and who study the special needs of their scholars; who love their scholars and pray for them, will be successful in winning souls for the Master. When Cairns was a little boy he read these words, which made a deep impression upon him: "God claims you." These three words became his life motto. They led him to give himself to God; they followed him to school and college, and into Parliament, and stayed with him when he became Lord Chancellor of England. When he was appointed to his high position, he was the teacher of a boys' Bible class. His pastor said to him: "Now, I suppose you will be obliged to give up your Bible class?"

“No,” he answered, “I will not, God claims me.” That the Sunday School may be prosperous and efficient, the talent and the ability in the community should be enlisted. Have you heard the Master’s call? Have you responded to it with all your heart? Have you said: “Here am I, what wilt Thou have me to do?” All laborers in the Sunday School should endeavor to realize that their calling is not of man merely, but of God; that they have a solemn charge committed to them, and that God will hold them responsible. They should realize the meaning of the hymn: “Work, for the night is coming.” Is the boy who delivers your milk, your merchandise, your telegrams and special delivery letters in the Sunday School? Years ago a poor seamstress persuaded a boy to go to Sunday School. The boy, Amos Sutton, was converted; he became a minister, and a missionary to India. By his influence, the Baptist mission among the Telugus was begun, and now there are connected with this mission over 30,000 converts. The poor seamstress went to her reward without knowing of the wonderful things that were

wrought for God, to which her simple faith led.

A gentleman, who had just arrived on the train was anxious to go home and meet his family. He observed a number of excited people on the bank of the river, to whom he shouted: "What is the matter?" They replied: "A boy is in the river." In a moment, throwing down his carpet bag, and pulling off his coat, he plunged into the stream. He grasped the boy by the arm and dragged him to the shore. As he wiped the water from his face and brushed back his hair, he exclaimed: "O God! it is my boy." He plunged into the river to save the boy of some one else, and thereby saved his own. So we plunge into the waters of Christian self-denial, labor, prayer and faith; willing to spend and be spent, to save some other one from drowning in sin and death, and we thereby save ourselves and our children.

The Christian Endeavor Society is an excellent sphere of usefulness. Here we are to work for Christ and the church. It is a place where we exercise our spiritual gifts, and in doing so, we are educated

for greater usefulness in the Church. It is more especially a young people's society, hence it is called, "A Young People's Society of Christian Endeavor." It is an Endeavor Society; a place where young people especially are called upon to endeavor, or put forth an effort for Christ and the Church. "As the twig is bent, the tree is inclined." In teaching the young to take part in its exercises, they become accustomed to religious activity. It is a training school for them, but it is not only training in outward activity, but Christian Endeavor services are very devotional in their nature and they develop the spirituality of the individual. The writer of this book attends regularly the Christian Endeavor meetings and feels highly compensated. The most inspiring hymns are sung there; the finest religious sentiment is expressed; the richest Christian experience is given, and the most appropriate passages of Scripture are read. The services are educational, spiritual and very enjoyable. The work of the various committees develop the activity and the talents of the members. Mr. A. T. Stewart, of New York, in his

store, trained young men for business; they learned to sell goods by selling. They were taught how to do things by doing them; so young men and ladies can be trained for church work by having them take part in the exercises and serve on committees. The call to attend the Christian Endeavor meetings is the Master's call. He has your spiritual development in view. You hear and heed His call?

The missionary society needs active and liberal supporters, and an active and faithful pastor. Nothing will diffuse missionary intelligence and foster the missionary spirit like a good live missionary society.

A prominent clergyman says his Church is a force to work with, and not merely a field to work in. All church members should have a similar conception of the Church. Schumann's advice to musicians was, "Play always as in the presence of a master." That, too, is the test of the true disciple of Christ. He should live and work always as in the presence of the Master, Jesus Christ.

How often do we hear persons make

excuses when asked to do Church work. They excuse themselves in different ways; one cannot get up in time in the morning; another is not qualified; another does not wish to commit himself to work of this kind. We are not to consult our convenience or ease, but we are to consult duty, and that duty is the call of the Master.

A morbid modesty restrains many from entering upon Church work. When you are called to such responsibility by those in authority, it is generally safe to consent; as their judgment of your ability is not likely to be at fault. No one becomes a skillful musician in old age, after his fingers have grown hard and stiff, and no one becomes a skilled church worker after he has allowed his youth to go by without doing any church work.

A successful church worker was lying on his death bed, and some one asked him the secret of his life. He answered: "The secret of my life is this, I have said 'yes' to Christ."

In the home, the school, the shop, the field and office, everywhere, we are to live for Christ.

It is the combined pull of all the oars that propel a boat, and it is the combined efforts of all Christ's ministers and members of His Church that send forward the kingdom of God. While the Master is at the helm, do not worry or lose courage, but pull with all your might at your own oar. One of the most beautiful things about Frances Willard was her calm way of ignoring differences of belief in all of those who work in any way for the good of the world. When some workers would differ from her she would say: "Never mind that, we can go a long way together." That would be a good motto for all Christians in their relations with one another. Now and then we find a professed Christian who loves all the churches; so much so that he has not much love for his own church. Like a bird, he is migratory in his habits. He is on the wing and chirps everywhere except upon his own tree. He has the idea that he is not appreciated at home, so he must fly North, South, East and West, on missions of universal benevolence. While you love the church as a whole, love your own denomination above all others and be true and loyal to

it. He is a poor church member, who says "All churches are alike to me." Love your own church, not with narrowness, and in the spirit of bigotry, but as you love your own mother, home and country,—above all others.

We must get over the idea that it is only the preacher's business to win souls. As Christians, we are to preach Christ by precept and example in our own homes, school, workshop, places of business and on the street. As Christians, we should improve our opportunities to do good. A young Christian soldier was wounded in the battle of Gettysburg, and lay on the field with other wounded. As he talked of the battle with another who lay near him, he thought of saying something about his spiritual state, but delayed from natural fear; finally he concluded that he would speak to him on that subject, but found that his fellow-soldier was dead. He said: "As the night shut in about me, as I lay on the battle-field by that dead companion, I felt that I would have given the world if I could but live that hour again: I determined never to delay again when I have the opportunity to spiritually advise a fellow-man."



John Ruskin once declared that it is the business of every Christian man, minister or layman, to be constantly talking Christ to the servants in the house, to the men he meets on the railroad train, and to that man with whom he is thrown in touch in his work in life. He has no other business so important as this. In a great meeting, a young man was leaning forward on the back of a seat with his face covered by his hands; the leader of the meeting said to a worker, "Go and speak to that man." He went down the aisle and dropped into the seat, putting his arms over his shoulder and said: "I have been sent to talk to you, I do not know what to say, but Jesus loves you and I know that he is ready to save you." They both dropped on their knees and prayed. He was then and there made a new creature.

We should be tactful in our soul-winning—"Be ye therefore wise as serpents, and harmless as doves." Matt. 10: 16. A minister in West Virginia, met on Sunday a young man carrying a string of fish, which he had just caught; instead of scolding him for fishing on Sunday, he

talked to him about his future, and advised him to give his heart to God. As a result, the young man became a preacher himself and has two sons who are prominent ministers.

While special services were being held in church an invalid boy asked his pastor what he could do to help them. The pastor answered, "You can pray for the meeting." Every evening, when his father came home from the services, he would ask who appeared especially interested. Later, when the boy died, a paper was found under his pillow with the names of more than fifty persons for whom he had been praying by name and all but two or three of them had been converted at these series of services. The Christian who is constantly waiting for great opportunities to do good, will never be anything more than the unprofitable servant.

A Mr. Miller, of the parish of the "Holy Apostle," Philadelphia, Pa., within six years has brought fifty boys personally to Christ. He invites them to his home, he takes them on trips to the Park; he studies them, understands them and draws them to himself and the Savior.

Invest your brains in the Sunday School and you will gain rich returns in wisdom; invest your ready speech in Christian testimony and you will have a reward in saved souls. Invest your grace in the Christian Endeavor Society, and you will have well attended meetings; invest your time in religious work, and your returns will be in "God's well done;" invest your money in God's poor, and the returns will be: "Ye did it unto me."

## CHAPTER XI.

### THE MASTER'S CALL TO WORSHIP.

Matthew Hale used to say: "If I omit praying and reading a portion of God's blessed word in the morning, nothing goes well the whole day." If it is important that we have our private worship, it is no less important that we engage in public worship. Concerning public worship, it is written: "The Lord loveth the gates of Zion more than all the dwellings of Jacob." Ps. 87: 2. The salutation of God's people on Sunday morning should be "O come, let us worship and bow down; let us kneel before the Lord, our maker." Ps. 95: 6.

The regular public worship is a place to which the Master calls his people. For this end he has instituted the Sabbath, and established the church and its worship. David says: "Thy way, O God, is in the sanctuary." Ps. 77: 13. The Old Testament Tabernacle and the Temple were God's dwelling places among

the children of men, "Whither the tribe go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord." Ps. 122: 4.

Our Savior, as was his custom, entered the sanctuary on the Sabbath. On the Lord's day, the Master calls his people together to worship God. Everything connected with the church is inspiring and uplifting. The architecture is imposing, the music is inspiring, the sermon is instructive, and the felt presence of God's spirit is an experience which only those who feel it know.

In the sanctuary are the ordinances and holy sacraments. The holy communion is the inmost sanctuary of the whole Christian worship. The fellowship of Christian worship is a sacred experience; here we learn to experience the sentiment of the hymn, "Blest be the tie that binds, etc."

A railroad conductor once went with a large company of conductors on an excursion to a Southern city. They arrived on Saturday night. An attractive trip had been arranged for the next day; in the morning he was observed taking spec-

ial care in his attire and a friend said to him: "Of course, you are going with us on this excursion?" "No," he quietly replied, "I am going to church, this is my habit on Sunday." Another questioner received the same reply. Soon comment on it began to pass around and discussion followed. When he set out for the church he was accompanied by one hundred and fifty men whom his quiet example had turned from a Sunday excursion to the place of worship.

After a great snow storm which lasted two days, a farmer sent his boy of twelve years of age, with his horse and scraper, to make paths to the post office. As the boy passed the minister's house, he remembered that it was prayer meeting night. He thought: "Guess the minister will be alone at church this evening, as the paths will not be opened until tomorrow." Then he thought that he might drive around by the church and make paths for the pastor and people. He did so; the people took advantage of the path, and came out, and the church was filled. That night the pastor spoke on John, the fore-runner of Christ, and on preparing

the way of the Lord. The church, that night, received a new impulse; the boy of twelve years made such a good attendance and meeting possible. In this and many other ways we can aid the attendance of public worship.

In passing through difficult places on the Alps, travellers are tied together. If one slips the others sustain him and prevent his going over the precipice. So church relationship affords mutual sympathy and inspiration in church work. All should therefore stand properly related to a church.

A country boy was once riding in a train toward Philadelphia, sitting next to an old man. The young man said that he was going to the city to find work. The elderly man asked him if he had a recommendation. "O yes," he replied, "here is one from my old employer; here is one from my school teacher and here is one from my physician." He was then asked: "Have you none from your minister?" "Yes," he replied, "I have that also." "Then," said the old gentleman, "I would advise you to present that letter to some church at once." No young Christian is

safe unless he is bound up in Christian fellowship with other Christians in the Sunday School, the young people's societies of the church and the regular public worship of God in His sanctuary.

Mr. Depew once said: "Twenty-five years ago I knew every man, woman and child in Peekskill. Some of them became clerks, some merchants, some manufacturers, some lawyers and some doctors; and it is remarkable that every one of them that had drinking habits is now dead, and those who were church-going people were steady, industrious hard-working men, frugal and thrifty. Every one of them, without an exception, owns the house in which he lives, and has something laid by for a rainy day."

Some people would come to church, but they want fit clothes, or some one to take care of the children. They want time; they want rest after the six day's work; their wants are innumerable, but there is one want they never name which would swallow up all their other wants,—the will to go; "Where there is a will, there is a way."

The church is an assembly of imper-



fect Christians in the process of being made perfect. It is not an assembly of perfect scholars, but a school. It is not a gallery of complete statues, but the Artist's Studio where the statues are being made. It is not a show-case of finished goods, but a factory, not a complete building, but one in process of building with the scaffolding and debris still about it.

As the wealth of the corn field is made up of separate stalks and grains; as the magnificent texture with its gorgeous combination of colors, is made up of interwoven threads; as the sublimest symphony is made up of separate single notes, so it is with the spiritual life. Character is the product of daily, hourly action, words and thoughts. Daily forgiveness, unselfishness, kindness, sympathy, charity, sacrifices for the good of others, strugglings against temptations, and submissions under trials. It is these, like the blending colors in a picture, or the blending notes of music, which constitute the man.

## CHAPTER XII.

### THE CALL TO THE GOSPEL MINISTRY.

It is important that the church is properly supplied with regular pastors. The flocks must be looked after, the sick and dying visited, the bereaved comforted; and all must be nourished from the sacred desk by good and wholesome instruction.

The Gospel ministry is not only a profession, but it is one of the highest professions in the world. It is a profession in the Kingdom of our Lord Jesus Christ. He has established His kingdom on earth. To carry forward this great work, he has instituted not only the church but the ministry also.

Of late years there seems to be a great scarcity of ministers and the need for more is great.

The Master gives a special call to the holy ministry. Indeed, it is two-fold, an external and an internal call. The external call is the invitation of the church to become a minister. This may be ex-

pressed by the pastor, or by some qualified persons, or it may be the expressed wish of a number of persons who recognize the needs of the church and who believe that the person they thus call would make a successful minister. Thus the writer suggested to Rev. L. Fetterolf, when he was a youth, that he should study for the ministry. This was the first call he heard. So, too, when the writer was a youth, his pastor, Rev. A. Dole, kindly suggested that he study for the ministry. This request was also made by a few pious persons, and later on by one of the professors of Heidelberg College. The needs of the church were shown him, and the opinion expressed that he should study for the ministry.

The internal call to the ministry is the deep and lasting impression made on the heart by the Holy Spirit, that one ought to study for the ministry. This impression is not spasmodic, nor is it suggested by the honor of filling the pulpit of some great church, but it is a sense of duty we owe to God and our fellowmen. The called thus reason "If Jesus gave himself for me, should I not be willing to devote

all the powers of my body and soul to His service, and to the salvation of others?" A sense of obligation to the Master leads him to say: "Lord, what wilt Thou have me to do?" And then, as he considers the needs of sinners, the passion for souls rises in his heart. It is the love for the Master and for perishing souls that is the greatest and highest motive for entering the ministry. In considering the call of the Master, think not of how much is expected of you, but of how much He has done for you.

In responding to the call, if you are slow of speech as Moses was, God can unloose the strings of the tongue, if your intellect is meagre, the education in College and Seminary will develop its power; if you are crude, the necessary culture will come. Have not many of the most successful ministers come from rural districts which had but few educational advantages?

In addition to the two supreme motives of entering the ministry, viz.: love to Christ, and love to our fellowmen, there are some minor reasons for entering it. In this profession, one can feel that he is living to some purpose, and that life to

him is not a blank. Every true minister exerts an influence for good, and that influence extends far into the future, so that long after the minister is dead, the good results of his labors will be seen. Many will rise up and call him blessed. Oh! think of the great good that even the most ordinary minister accomplishes, and be assured that he has lived to some purpose. Oh! the consciousness of having done good, is a sufficient compensation for the efforts put forth.

No profession offers a better opportunity for intellectual culture. The mind is almost infinite in its development and achievement. In a certain sense, we measure a man, not by his stature, but by his moral and intellectual development.

In preparing for the ministry, a young man is supposed to take a full Classical Course, at college, and then a two or three year's course in the Theological Seminary. The course of preparation places him on a higher intellectual plane than many other professions, and from the time he enters the ministry, he is coping with the great intellectual subjects and questions of the day. Hence the minister is recog-

nized as a man of intellectual culture and development. This high standard in the literary world is a consideration in estimating the ministry as a profession.

There is no profession that introduces us to a better class of people. The most cultured, intellectual and social classes of people are those with whom the minister comes in contact. He is introduced to the best class of people and is admitted into the best homes. There is no person that is more welcome than the pastor among his parishioners. For his lodging, the best room is assigned, for his dinner the best meal is served. As a rule, people have much respect for their beloved pastor. There is no other profession in which a man has such hospitality shown him, and where he mingles with such a good class of people. This social advantage counts for much in the choice of a profession. To live in the hearts of the people, is a great privilege.

We are aware that among a certain class of persons, the ministry is lightly and contemptibly spoken of, but such persons are usually of that class to which Isaiah refers when he says: "Woe unto them

that call good evil; that put darkness for light, and light for darkness." Isa. 5: 20.

The better class of mankind, rich or poor, learned or unlearned, hold the minister in high esteem and respect him for his office's sake. Even when a group of profane men see a minister approaching them, they at once cease their profanity. The writer once had two carpenters working for him; the one was in the habit of swearing, but while in the employ of the writer he did not swear. His fellow-workman said to him: "How is it that I do not hear you swear as is your custom?" He replied: "I am working in a minister's building; it will not do to swear on his premises." The man who has no respect for a minister and his holy office is pretty low in morals.

The compensation for the services of a pastor is not large, however; it is usually sufficient to support him and his family. While this profession is cried down because of its meagre salary, there are many incidentals that mollify this objectionable feature.

When a young man enters the legal or

medical profession, he usually has a financial struggle the first few years. His income, in the beginning of his practice, is scarcely enough to keep body and soul together. It is usually a long time before he can build up a remunerative practice; it may take him five or ten years to accomplish this. It is different with the minister; as soon as he is able to enter the ministry, he is called to a charge and receives a stipulated salary; this is usually paid monthly or quarterly, and a regular salary is paid until he retires from the active ministry. Then if he is poor at the time of his retirement, he is not neglected; the Ministerial Aid Society comes to his relief. While the salary of the minister is moderate, we must not overlook the fact that this is supplemented by various perquisites that continually come in, as wedding and funeral fees, and compensation for special services; and in the event of adversity or extreme stringent circumstances, the people will come to his relief in various ways, so as not to shock his sense of pride and honor.

Even the railroad companies, who are sometimes regarded as being indifferent



to the interests of Christianity, respect and favor the ministry. Many railroad companies and steamship lines regard the clergy as a necessary protection to their property, that in so far as the Christian principles are promulgated, order will prevail. They also favor the ministry in their passenger transit. Marked respect is accorded the ministry by almost all classes of men, so that it is no belittling profession.

Then, too, if a poor young man feels it is his duty to enter the ministry and manifests fairly good qualifications, and has the confidence of the church, it will assist him if necessary, in his college and seminary course. Many very successful ministers could not have entered the ministry, had not the church helped them.

The question in our day is, not so much, how can I take my course as I have not the necessary means, but the primary question is: "Has God called me to the holy ministry?" Has he given me ability or talent? Am I willing to consecrate my heart and life to Him? Am I willing to enter the ministry out of pure love to the Master and mankind?" When these

conditions are present, the means for preparation will be furnished; the way will be opened, though much self-denial must be practiced. Most churches have beneficiary funds to assist worthy young men of their denomination in the preparation for the holy ministry.

It is true that the ministerial profession is not a lucrative one, but this thought should not be a consideration in entering upon it; no young man should enter the ministry to make money. He, however, is sure of a comfortable livelihood and many advantages. There are several advantages peculiar to that profession. His children are reared in an intelligent family; they come in contact with intelligent persons, and educational tastes and aspirations are awakened and fostered. By degrees, he accumulates a good library worth as much as a first-class farm; he also gathers valuable manuscripts of his own making. If the writer's house were to get on fire, the first thing he would save would be his books and his manuscripts. The latter represent forty years of hard study, and are invaluable to him.

Then, too, in this connection, it is not

inappropriate to consider the souls he has been instrumental in saving. They will be his crown of rejoicing, and when the faithful minister lays down his work to obey the summons to come up higher, we can appropriately apply the benediction to him: "Blessed are the dead which die in the Lord from henceforth; yea, saith the spirit, that they may rest from their labors; and their works do follow them." Rev. 14: 13.

Does it pay to be a faithful pastor? Yes, in many ways he is compensated. Shortly after the death of Phillips Brooks, his brother said to Dr. McVicker: "Phillips might have saved himself, and prolonged his life as others do, but he was always giving himself to any who wanted him." The Doctor replied: "Yes, but in so doing he would not have been Phillips Brooks. The glory of his life was that he did not save himself."

When Robert Murray McCheyne died, there was found on his desk an unopened letter which proved to be from a man who wrote that he was converted, not by anything Mr. McCheyne had said, but by his look as he entered the pulpit.

Evidently Mr. McCheyne heard the Master's call and seriously felt the great responsibility of the gospel ministry. When our hour of death comes, which comes to high and low alike, then it is, that our most pleasant thoughts will be, not what we have done for ourselves, but what we have done for others.

At the close of 1879, Dr. Philip Schaff wrote: "This day closes my sixtieth year. The day is far spent, but so long as I live and God gives me strength, I mean to work. Time is becoming more and more precious every day. Time is money; yea, more than money. I must hurry if I am to finish what work I have yet to do."

A noted gambler in Chicago was converted. He prayed to God in gambler's slang, but God knew what he meant, and received him. He became an Evangelist and won many souls for Christ. If the world wants anything, it wants men and women set apart to God, filled with the spirit and ready to be used. Greatness in Christ's kingdom consists, not in getting service, but in doing service, not in having servants, but in being servants. It is God's work to save men, but it is men's

work to serve men. True happiness consists in great love and much service.

A certain church in New York City was full of all sorts and conditions of people, listening earnestly to the Gospel preached by a plain common speaker, who for twenty-five years made it a point to speak to at least one unconverted soul every day, on the subject of salvation by Jesus Christ.

Faith in men is sometimes named as a great secret of success, but Paul had something better, faith in God and His word; he did not give up in despair. The mockery of the Greek Philosophers, the persecution by his own people, the slander against him in his own churches; the callousness of men like Felix and Festus, did not lessen his zeal in the least. He had faith in God and hope for the salvation of mankind.

## CHAPTER XIII.

### THE MASTER'S CALL FOR LABORERS IN THE MISSIONARY FIELD.

Missions are usually divided into two classes,—Home and Foreign. Home missions have reference to the missionary work in the home-land. In many rural districts, towns and cities, there are members of the church who are not organized and who have no church home; these we must provide for. The Home Mission Board looks after the spiritual need of these people. It furnishes them with preaching, organizes them into congregations and assists them in the building up of their churches and in the support of their pastors. There are many fields now in the home land that are “white already to the harvest.” John 4: 35. Many and pressing are the calls in the home missionary field.

A Nebraska missionary called on the parents of two boys who were serving their sentence in the penitentiary for

stealing cattle. They said: "We tried to bring up our children the best we knew how, but this is the result of their association with evil company. We were church members in Ohio, and went to church and Sunday School every Sunday, but that was eighteen years ago. Why did you not come before? Now it is too late; if we had had the church and Sunday School, probably our boys would not have been where they are."

Many an able young minister, who could command a larger salary in some old established congregation in the East, has responded to the Master's call to enter the home missionary field. Such an one makes many sacrifices for the cause of Christ; he, however, is laying the foundation for a self-supporting church; it may have a weak beginning, but it will be strong in the near future. John Mason Peck, one of the missionary preachers in the Central West, wrote: "I have now put my hand to the plow, O Lord, may I never turn back, never regret the step. It is my desire to live, to labor, and to die as a kind of pioneer in advancing the gospel. I feel a most heavenly joy when my heart is engaged in this work."

Such brethren should be honored and highly commended for their sacrifices and self-denials for the good of Zion.

Foreign missions have reference to the work of missions in the foreign field, among the heathen. The divine command is: "Go ye into all the world and preach the Gospel to every creature." Mark 16: 15. To be a foreign missionary implies much; one must deny himself of his own home, the society of his own kindred and associates, and take up a habitation among heathen, and often live in an unhealthy climate. Nothing but pure love for the Master and his cause, and the love for human souls should lead men to respond to this divine call.

David Brainerd was a consecrated missionary. He wrote: "I cared not where or how I lived, or what hardships I went through, if I could gain souls for Christ. While I was asleep I dreamed of these things, when I was awake the first thing I thought of was the great work. All my desire was for the conversion of souls, and all my hope was in God." He longed and prayed for such a com-



plete absorption in the divine will that he might become utterly indifferent to every outward circumstance of discomfort and trial, if only he could make known the love of Christ to the souls for which He died. He says in his journal: "Here am I, Lord, send me; send me to the ends of the earth; send me to the rough and savage pagans of the wilderness; send me from all that is called comfort in the earth; send me even to death itself, if I be but in Thy service and promote Thy kingdom."

Sixty years ago, seven shoemakers in a shop in the city of Hamburg said: "By the grace of God, we will help to send the gospel to our destitute fellowmen." In twenty-five years, they had established fifty self-supporting churches, had gathered ten thousand converts, and distributed four hundred thousand Bibles, and eight hundred thousand tracts, and had carried the gospel to fifty million of the human race. It would take only one hundred and sixty such men to carry the gospel to the whole world in twenty-five years.

The strongest expressions of the broth-

erhood of man we have, is the sacrifice that men make to carry the gospel to those in spiritual darkness. It was this that led Morrison to China; Paton to the Hebrides, and Livingston to the heart of Africa. It was this that led Marcus Whitman to go to the northwest coast, when it took six months to journey from the Hudson to the Columbia. William Carey became mighty because he wedded his impotence to the omnipotence of God. What is the result of his work? The Bible is translated into forty different languages and dialects of India, and made accessible to two hundred million people, and six hundred and fifty thousand converts.

Greater opportunities are opened to men of to-day, than to the men in the time of Abraham, David and Paul. Christ himself answered a suppliant that His mission was to Israel alone, Matt. 15: 24, but the whole wide field of service is free to us.

As Cæsar called his men to follow him across the Rubicon; as Lincoln called for volunteers to put down the rebellion, and as McKinley called for men to free Cuba,

—so is there a Rubicon that Christ is asking us to cross, in order that we may be His disciples. We must be willing to go to Cuba, Porto Rico, or the Philippines, or wherever he wishes to send us. Willingness to be an exile for Christ's sake has always been a part of Christianity. Luther showed it when he left the Catholic church; the Pilgrim Fathers when they set sail from Holland; the Moravians when they went to the estate of Count Zinzendorf. William Carey showed it and every missionary of the cross who has succeeded him. All these were true children of Abraham.

A missionary mother sent her children to the home land for an education. As the ship disappeared below the horizon, she said: "Lord Jesus, I do this for Thee." This is the true motive in all missionary work.

When William Burns offered himself as a missionary to India, he was asked: "When will you be ready to go?" He replied: "To-morrow." "But, how will you inform your parents and bid them farewell?" "I will write to them." As he stood on the deck of the vessel, he held his Bible high above his head; and his

upraised Bible was the last object seen as the ship sailed away.

A young girl once said: "I am afraid to surrender myself to God, for if I do, I know he will send me to China, and I do not want to go." A few months later, she wrote: "I have at last consecrated my life to God, and He is going to send me to China, but I do not dread it now, I am so happy and so glad to go."

A young man felt drawn to the missionary work, but could not consent to go. He said to Mr. Robert E. Speer: "I am sure it is not selfishness." Mr. Speer told him to take the matter to God. He had been gone a week, when Mr. Speer received a letter saying: "I know my heart now; it was selfishness." A mother gave her only son as a missionary to the Congo. He died there after a short but faithful service. When the news of his death was carried to his mother, she was asked: "Had you another son, would you give him to the mission cause?" This was her reply:

"Were the whole realm of nature mine,  
That were a present far too small;  
Love so amazing, so divine,  
Demands my soul, my life, my all."

Count Zinzendorf at four years of age made his covenant with Christ. It was thus expressed: "Be Thou mine, dear Savior, and I will be Thine."

The greatest apostle to the Gentiles had insatiable hunger for the chief cities of the empire. He aimed at Athens, Corinth, Ephesus and Rome. He was the first and greatest master of missionary strategy. He knew that the country always followed the city; win the metropolis, and you win the hamlets and the farms. Win the metropolis and you win the press, the school and the forces of wealth and culture.

It is true that only a comparatively few Christians are called by the Master to enter the home and the foreign missionary field, yet, in a certain sense, all Christians are to be missionaries. The apostle Paul says: "How shall they hear without a preacher? And how shall they preach except they be sent?" Rom. 10: 15. By whom are our missionaries to be sent? By the Christians in the home land. It is a blessed privilege to have part in this great missionary work of the church. You identify yourself with the mission

cause by your sympathy, prayers and means.

The same apostle says: "Now, if any man have not the spirit of Christ, he is not of His." Rom. 8: 9. Christ was the great missionary from Heaven to earth. Hence, if we are true disciples of Christ, we should have His spirit. The spirit of Christ is the true missionary spirit. Religious feeling is good,—but it is good for nothing until it affects the pocket, and leads a man to lay on the altar the Lord's portion.

During one of the great wars of modern times, a decisive battle had taken place, but the news was slow in reaching some of those most interested because the telegraph lines were down. At length, a letter from one of the generals came to town addressed to the pastor. All were eager for the war news. The pastor opened the letter and read the following message: "Dear Pastor, I remember this is the day for the collection for foreign missions. Please find enclosed my check. Not a word was said about the battle. This incident showed a true missionary spirit.

We have read of a lady teacher who devotes one-half of her salary to self-support, and the other half to the support of a substitute in China. She feels that she is two persons, and can thus carry out her desire to be a missionary, by substitution; she thus serves the Lord twenty-four hours a day. She is like the angels, who serve God day and night.

Andrew Fuller once asked an old friend for money for foreign missions. The friend said: "I will give five pounds, Andrew, seeing it is for you." Fuller handed it back, saying: "I will take nothing, seeing it is for me." The man saw the point, and said: "You are right; here are ten pounds, seeing it is for the Lord Jesus."

## CHAPTER XIV.

### THE REWARD OF SERVICE.

The promise still stands as an encouragement to all of God's servants: "Be thou faithful unto death, and I will give you a crown of life." Rev. 2: 10.

If we heed the Master's call, and respond to it and faithfully discharge our duty, our service, however humble, will be recognized by the Master and receive its reward. Did he not notice the widow when she dropped in her two mites? Mark 12: 42; and the woman, who anointed His feet? Luke 7: 38.

If we are kind to the poor and needy, and considerate for their comfort and welfare, we shall hear the plaudit from the great Judge at the judgment day: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungered and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I



was sick and ye visited me; I was in prison, and ye came unto me. Matt. 25: 34-36.

God does not always pay in kind, but He does in kindness more liberally than we could ask. Worldly employers usually pay after the work is done; God begins to pay as soon as we begin to work. Keep a book in which you will enter the ways in which you are rewarded for all the good you do; for the gratitude you express; the love you manifest; the beautiful words you speak; the looks of affection you give, and the happy memories you recall. Then note in the same book the happy returns that come to you, and you will be surprised to see how rapidly the book will fill up.

As Columbus saw signs of land in the drifting sea weeds and pieces of wood, and caught faint whiffs of perfume from an unknown shore, so in this life we have a foretaste of that peace and joy which is in store for us in the next world. As Moses was permitted to view from Pisgah's top the promised land, so we, by faith, have visions of the promised land above. "Beloved, now are we the sons

of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3: 2.

It is written: "Eye hath not seen nor ear heard, neither hath it entered into the heart of man the things which God hath prepared for them that love Him." 1 Cor. 2: 9. A lady once said to John Wesley: "If you knew that you would die at twelve o'clock to-morrow night, how would you spend the intervening time?" He replied: "Why just as I intended to spend it. I should preach to-morrow morning, and in the afternoon and evening; then retire at my usual hour and wake up in glory."

When a certain sailor, after a long voyage and absence from his English home for many years, returned, he was not recognized, and no notice was taken of him. Soon after this, Livingstone returned and was noticed and lauded by everyone. In his efforts to bless and help the benighted races of mankind, he too had made long journeys, toiled and made sacrifices; his service to mankind was richly rewarded by the plaudits he

received from the public. The sailor's occupation may have been honorable enough, but it did not erect that living monument for himself as did the services of Livingstone.

A tablet was placed in an English church which commemorates a life that was an exemplification of the charity that never fails, the humility that never boasts, the patience that never tires, and the hope that never fades.

A dying young lady, who had been a faithful teacher in the Sunday School, had a vision. She dreamed that she had passed to the spirit world and there was placed on her head a diadem containing seven jewels. She asked what this meant. The angel of the Lord said: "This is thy crown of life." "But what mean these seven jewels?" "These are the seven children you brought to Jesus." It was observed that her Sunday School class had seven children and every one of them was brought to Christ through their teacher. Some one has said: "Heaven's gate is shut to him who comes alone. Save then a soul, and it shall save thine own."

On a marble slab in St. Paul's Cathedral are carved these words: "Beneath is buried Christopher Wren, an architect of this church and city, who lived for more than ninety years, not for himself, but for the public good. Reader, if thou seekest his monument, look around."

A Russian soldier one cold night was on duty in the sentry box. A poor working man passing by, moved with pity, took off his thick sheep-skin coat and gave it to the soldier to keep warm, adding that he would soon be home. It being a very cold night, the sentinel perished from cold. Sometime after, the benefactor was on his deathbed and had a dream in which Jesus appeared to him. "You have my coat on," said the dying man with great emphasis. "Yes," Jesus replied, "it is the coat you loaned me that cold night when I was on duty and you passed by."

At the close of the war of 1866, the triumphant army of Prussia came to Berlin for a reception of welcome. As each regiment approached the city gate, it was halted by a choir, demanding by what right it would enter the city. The regi-

ment replied in song, reciting the battles it had fought and the victories it had won. Then came a welcome from the choir: "Enter into the city;" and so the next came up reciting their deeds, and another and another; each challenged and welcomed. They marched up the "Linden" between rows of cannon which they had captured, with the banners they had borne and which they had taken. They saluted the statue of grand old Frederick of Prussia. Such will be Christ's welcome to all his faithful followers.

The world measures a man by what he has. Christ measures him by what he is; the world estimates his wealth by what he leaves behind on earth; Christ, by what the man finds waiting for him in heaven.

## CHAPTER XV.

### CONCLUSION.

God does not speak to us audibly as in the days of Samuel, 1 Sam. 3: 1-2. He speaks to our inner minds, our consciences; we cannot close our eyes against this voice; we cannot run away from it. A call from God is an impression that God makes upon our conscience telling us to do something for Him. A call of God is no single call; if you hear it once, you will begin to hear it many times. The Master's call to Simon Peter to feed his lambs was three-fold. John 21: 15-17. The Lord called Samuel four times, Sam. 2: 4-10. Samuel's greatness began with his mother; if it had not been for Hannah's faith, we should not have had Samuel's obedience. How much we owe to our Christian father and mother.

Be obedient to God's call to some single, lofty endeavor, and another call will come, bidding you to another noble task, and then other calls will follow. When

you cease hearing God's call, it will be a sign that your spiritual ears are closed.

When the Duke of Wellington said that the battle of Waterloo was won on the cricket-field of Eton, he expressed a truth full of suggestions to all young people. The decisive battle of your experience will be lost or won, according to the use you make of to-day's training, of its pleasures and recreations, as well as of its work and study.

This was said of an office boy, after one day's trial: "Because he gave himself so entirely to the task at hand, he was accepted. I watched him while he swept the office, although a procession with three or four brass bands passed by, he paid no attention to it, but swept on as if the sweeping of that room was the only thing of any consequence. Then I set him to addressing some envelopes, and although there were picture papers and other papers at the desk at which he sat, he paid no attention to them, but kept right on addressing those envelopes until the last one of them was addressed, and I said: 'He'll do, because he is thorough and earnest about everything.'" You

may be naturally smart and gifted, but you must perform your task with heart and strength, if you would succeed.

Plutarch said of the Roman Consul Coriolanus: "He was always trying to excel himself." The same secret of excellence is possessed by the sculptor, St. Gaudens. A Chicago reporter said to him, when a piece of work was unveiled in that city: "I suppose, Mr. St. Gaudens, you consider this statue your masterpiece?" "Indeed, I do not," was the quick reply, "my next statue is always my masterpiece."

We generally hear what we are listening for. Two young men went to New York; one of them told about hearing low concert songs, Bowery slang, the roar of the elevated trains, and the latest political gossip. The other young man came back telling how he had heard Paderewski, Dr. Wilbur Chapman, Jacob Riis, and the birds in the Aviary at Central Park. If we are in a listening attitude toward God, we shall hear every day inward voices that will lead us into larger paths and make our lives strong and successful.



A sail boat was once lost in a heavy fog off the coast of Maine. The advice was given: "Listen for the beating of the waves on the shore, that never stop." They followed the advice and reached the shore, so we must listen to the voice of God in His word, in providence and in our own hearts if we would hear the calls of the divine Master.

When Appelles, the Greek painter, was asked why he bestowed so much labor upon his pictures, he replied: "Because I am painting for eternity." So we are painting the pictures of our lives for eternity. Reader, what kind of a picture are you painting of your life for eternity?

Perhaps we can no better conclude this book than by narrating an historical incident which is inspiring and patriotic.

Gaston DeFoix, a brave young general of the sixteenth century, faced a superior enemy with his small, but valiant, army. Defeat seemed inevitable. His knights begged him not to go to battle. Suddenly Gaston sprang forward, crying: "Let him who loves me, follow me." The appeal to love aroused every sense of loyalty, and was not made in vain;

knights and soldiers rushed to arms, under the spell of that watchword. Shall we do less for Jesus, the great Captain of our salvation? His appeals ring in our ears: "Let him who loves Me, follow Me." Shall we refuse to pledge fidelity to Him, when that is the very test of true discipleship?

In response to the Master's call, may we ever be constrained to say, in the beautiful words of Frances R. Havergal:

Take my life, and let it be,  
 Consecrated, Lord, to Thee;  
 Take my hands and let them move,  
 At the impulse of Thy love.

Take my feet, and let them be,  
 Swift and beautiful for Thee;  
 Take my voice and let me sing,  
 Always, only for my King.

Take my moments and my days,  
 Let them flow in endless praise;  
 Take my intellect and use  
 Ev'ry pow'r as Thou shalt choose.

Take my will and make it Thine,  
 It shall be no longer mine;  
 Take my heart, it is Thine own;  
 It shall be Thy royal throne.

Take my love, my God, I pour  
At Thy feet its treasure store;  
Take myself, and I will be  
Ever, only, all for Thee.





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